

A
SPECIMEN
OF THE
Bishop of SARUM's
Posthumous HISTORY
OF THE
AFFAIRS
OF THE
Church and State
OF
Great Britain, during his Life.

By ROBERT ELLIOT, M. A.

To which is added,
Mr. LESLEY's Character of an Enthusiastick.

Illa Propago
Contemptrix Superum
Ovid Metam. Lib. 1. Fab. 5.

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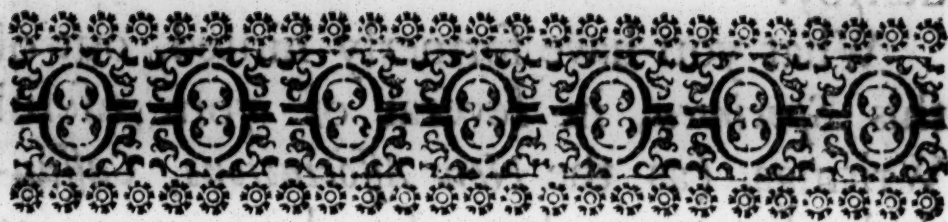
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T O

My Excellent and Reverend Friend,

Mr. *CHARLES LESLEY*.

LPay you now not only a Debt of Friendship, but, I hope, do the World a Service, in antidoting it against the Prejudice with which the late Bishop of *Sarum* would possess it in his *Posthumous History*, against the Interest of the Church, and the many bright Ornaments of it, he so vilely and unjustly hath aspers'd.

Your Character demands the Inscription, for you have been the most strenuous Asserter of the Hierarchy of the Church, and Prerogative of Monarchy;
both

The Dedication.

both which the *Posthumous History* would destroy.

What you have formerly hinted, out of this *Specimen*, in several of your useful Writings, (as the *New Associations*, *Cassandra's*, &c.) are here set down more at large. You knew the honest Transmitter of these Sheets, and I could not baulk the lucky Opportunity of exposing them to publick View ; which you know I was ready to do some Years ago. Heartily hoping and wishing for a speedy Meeting, I remain,

Dear S I R,

Your most Affectionate Brother,

And Humble Servant.

T H E



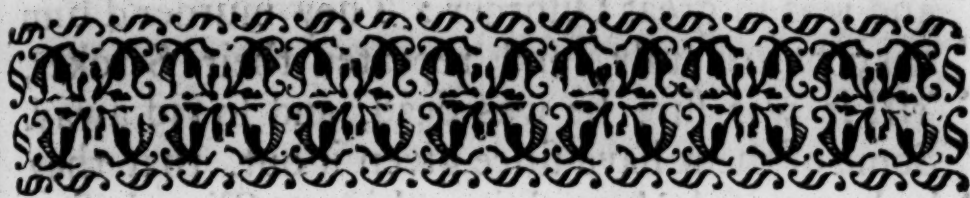
THE PREFACE.



O give a just Account how I came by the following Sheets, is not only a decent, but a necessary Civility to the Reader. Know then, that the Person from whom I had them, was Mr. Robert Elliot, a depriv'd Episcopal Clergy-Man of Scotland, a Man well known, and still remember'd by his Friends, to be a faithful, orthodox Son of the Church. The Occasion of their falling into my Hands, was this: About fifteen Years since, in grateful Return for some Services I had done him, he made me a Present of them; which, after I had transcrib'd them, I return'd to him, telling him, he might perhaps oblige some better Friend with them. But being desirous to know how he came by them, he gave me this Account.

Bishop Burnet having talk'd much of a History of the Church of Great Britain, during his Life, which he intended for a Posthumous Work; it mov'd the Curiosity of several Noble Persons to get a Sight of it. The only Person I could learn that obtain'd this, was, the Lord W—— P——, who
was

was so charm'd with the Heap of Scandal, that he presently set a sufficient Number of Men at work to transcribe it, which they did in a short Time, notwithstanding it contain'd some Reams of Paper in MSS. Amongst those that were employ'd in this Business, my poor Friend Mr. Elliot was one, who being hard put to it for Bread, was recommended by a Country-Man of his, to transcribe a Part, and wearing a Lay-Habit, he was not suspected by his noble Employer. To prevent any other Transcript of this going abroad, the Persons employ'd, were search'd every Time they went in or out of the Room where they wrote; but Mr. Elliot being stung with the Lewdness and Scandal of the Work, found Means to convey some clean Paper into the Cuff of his Coat-Sleeve, and every Day, as he found Opportunity, transcrib'd the following Passages, and afterwards made the honest Remarks at his Leisure. This Account I thought necessary to give the Reader, and which I am ready to attest I receiv'd from Mr. Elliot's own Mouth. For any Thing else relating to it, I refer to the following Pages, and leave the Reader to judge what a hopeful Account of Ecclesiastick Occurrences we are like to expect from such a prejudic'd Traditor.



A Specimen of Bp. Burnet's Posthumous History, &c.



P O N the Death of the Arch-Bishop
of *St. Andrews*, who was murder'd
in *Scotland*, he writes ; ' But now
' they began with a Man of another
' Figure ; they look'd on *Skarp* as the
' Man that set on all the hard Things that were
' done against them : So some of them lay in his
' way, as he pass'd through a Moor, within two
' Miles of *St. Andrews*. The Company that
' were with him, had rid before to order Dinner ;
' others were sent about by him with some civil
' Messages to some Persons of Quality, near whose
' Houses he had pass'd ; so that he was alone,
' without any to defend the Coach, when 6 or 7
' Assassins espy'd the Coach, and stop'd it :
' One of them fir'd a Pistol at him, which burn'd
' his Coat and Gown, but the Shot did not go
' into his Body ; upon which a Report was after-
' wards spread, that he had purchas'd a magical
' Secret for securing him against Shot. And his
' Murderers gave out, that there were very suspici-
' ous Things found in a Purse about him. But it
' was no Wonder to find those that murder'd his
' Person, endeavour to blacken his Reputation. He
' begg'd

' begg'd his Life in a very abject manner of them,
 ' and was in great Disorder : They murder'd him
 ' very barbarously, and repeated their Strokes,
 ' till it was sure he was dead, and so rid away.
 ' Some of them have since given it out, that they
 ' had not resolv'd on doing this any Time before
 ' that ; but seeing his Coach appear alone in the
 ' Moor, they took their Resolution all on a sud-
 ' den. And this was the Fate of that unhappy
 ' Man, who certainly needed a little more Time
 ' to have fitted him for passing into an un-
 ' changeable State. But I would fain hope, that
 ' he had all his Punishment in that terrible Con-
 ' clusion of his Life.

REMARKS.

O barbarous Murder ! O base Historian ! an Associate of
 Murderers : *Burnet* thinks it was not enough that the Arch-
 bishop was barbarously murder'd by the villainous Hands
 of *Ruffians*, and therefore, when they have done with him, he
 gives him one Blow more, whereby he designs to out-do all
 their Cruelty : They had only destroy'd the Body, but he
 endeavours to sacrifice his Reputation to the Obloquy of the
 World, and render his Memory odious and contemptible
 to future Generations for ever. And seeing he had nothing
 of Truth to support him in the accomplishing this black and
 hellish Design, he has Recourse to Lies, which none but a
 Fool or a Knave would ever have recorded in History, as
 he has done, without ever examining whether they were
 Lies or not, or whether they were consistent with themselves.
 But to pass to the History ; he says, the Shot did not go
 into his Body. To salute him in the very Threshold as he
 deserves, this is false, notwithstanding his Impudence in
 asserting it positively ; for it was declar'd upon Oath, be-
 fore the King's Council in the Kingdom of *Scotland*, by the
 Surgeons that made Inspection into his Body, after he was
 murder'd, that the Shot had wounded his Body so as in all
 Probability it had been dangerous, tho' he had receiv'd no
 other Wound. Now, if the Historian had taken as much
 Pains in searching Records, as he pretends he did in the
 History of the Reformation of the Church of *England*, he
 would have found this upon Record in the aforesaid Council

eil Books. But *Burnet* (as he writes of himself) was trotting about from one Nobleman's Lodging to another, at this Time, and no doubt but he would have Occasion both to see and converse with *Mess John Welsh*, at the Earl of *Shaftsbury's* House, from whom it's like he took this Relation of the Arch-Bishop's Murder. *Mess John Welsh* was the chief Ring-leader among the Presbyterian Field-Preachers in *Scotland*, and the most violent Instigator of the Rebellion of *Bothwell-Bridge*; where the rebellious Crew being dispers'd, the above-written *Mess John* fled into *England*, and did for the most part reside at the Earl of *Shaftsbury's* House; and I doubt not but he furnish'd *Burnet* (whom he frequently see there) with good store of Materials for his History.

The Magical Secret and suspicious Things, which were found about the Arch-Bishop in a Purse, it's like he had out of the same Shop where he had the rest, *i. e.* from *Mess John Welsh*. *Burnet* had neither Wit nor Sense when he put this into his History; for who was it that put these Things into his Purse? If they were the Murderers, we ought not to regard any thing they say, tho' *Burnet* has recorded their Saying of it: But let us ask him, (since he tells us a Story of a Purse) whether they did take this Purse with them, or leave it behind them? If they took it with them, it would seem they were Robbers that murder'd him; but I suppose the Presbyterians will not allow of this; if they left it behind them, or took it with them, they behov'd to search his Pockets, or find it out in some more secret Place, where it was better hid, before they could have it; and having found it, they must take Time deliberately to observe what this Magical Secret was; and no question but both the Magical Secret and suspicious Things had been better explain'd to the World, if they had found such Things about him.

But besides searching of his Pockets, it was needful that they should strip him naked, and search his Body all over, before they could know whether the Shot went into his Body or not; which would be hard to do, except they had taken Time to do this with Patience and Deliberation, considering that his Body was all mangled with Wounds, and besmear'd with Blood. But to confound these villainous Stories and Lies of *Burnet's*; the Murder was hasten'd in a most furious Manner, which being over, the Murderers had their Design, and immediately went off with all the Speed their Horses could carry them, and fled for their Lives; it was not Time then to stay to peep into Magical Secrets, and to search whether the Shot had enter'd his Body or not.

Now, why *Burnet* should put such malicious Lies and Fictions into his History, no other Reason can be given, but that he (more than the Murderers) had a Design by these Lies and Calumnies to blacken the Arch-Bishop's Reputation, *Accusare audacter aliquid semper hereditis*. If he could throw Dirt enough upon the Arch-Bishop, he thought some of it would stick.

He says, the Arch-Bishop was alone when the Murderers assaulted the Coach; this also is false, there was a young Lady in the Coach with him, his own Daughter, whose Tears and Prayers the Murderers regarded not; whom likewise they treated in a most rude Manner, tho' they did not murder her.

He writes, that he begg'd his Life in a most abject manner. This he behov'd likewise to have from *Mess John*, or some of the Gang, for the Servants that were with him, (whom we are bound to believe, rather than murdering Hell-hounds) say no such thing. Why then should *Burnet* impose upon the World what such Villains say? and positively record it in History for a Truth?

He would fain perswade us, That the Murderers had not resolv'd on doing this any Time before that, but seeing his Coach appear alone in the Moor, they took their Resolution all on the sudden. This, one may think, he put in to extenuate the Gilt of the Murderers, as if it had never enter'd into their Hearts before that Time, and that they had no Fore-thoughts of it. Pray, Doctor, who told you this? How came these Men together, who liv'd at very remote Places one from another, and at the very Juncture of Time too, when the Arch-Bishop was passing thro' the Moor? It's sufficiently known in *Fife*, that the Evening before the Arch-Bishop was murder'd, these Wretches had been informing themselves in that Town of *Fife*, thro' which the Arch-Bishop constantly pass'd in his way from *Edinburgh* to *St. Andrew's*, every *Saturday*, wihther the Arch-Bishop pass'd that way constantly as he pass'd from *Edinburgh*, and whither he pass'd every *Saturday*, and at what House he lodg'd, or made any Stay upon the Road. And besides all this, there is a great deal more upon Record, in the Books of the King's Council in *Scotland*, which makes it fully appear, that it was design'd by them some Time before that; nay, one may say, it was contriv'd and design'd by them, as a Beacon on the Top of a Mountain, to give Warning to the whole Party of the Insurrection and Rebellion, which the very next Week, or thereafter, follow'd thereupon, and overspread

overspread the whole West and South of *Scotland*, 'till it was quash'd at *Bothwell-Bridge*.

But let us pass from these Reflections, which *Dr. Burnet* may pretend had only the Murderers for their Author, and let us consider these, which he cannot decline, nor deny to be his own. This was the dismal State of that unhappy Man, said he. But why so dismal a Fate? this was no other than what Christ foretold his Disciples, and in them all true Christians, that such persecuting Times should come, that whosoever should kill them, would think he did God goon Service. The Cross which *Burnet* would make an Offence and Stumbling-Block in the present Case, I think no Christian ought to reckon so dismal as he represents it. And for the Epithet of an unhappy Man, which he attributes to this Reverend and Worthy Arch-Bishop, he gives Ground to Men of thinking, that he judges no otherwise of those Christians, (of whom the World was not worthy) who have in primitive Times been murder'd, massacred, and expos'd to the utmost Cruelties that the World could devise, and put in Execution against them. But to mortify *Burnet* a little more upon this Expression, he ought to have consider'd, that neither he, nor no Man else whatsoever, (except they have cast their own Horoscope, which they say *Burnet* has done, and found it bad enough) can understand what his Fate, as he expresses it, may be in this World; and therefore he ought to have been sober in passing such Reflections, and in giving such Epithets, considering that of *Solon* to *Crasus*.

*Ante obitum nemo supremaq; funera debet
Dici beatus*——

Crasus judg'd Happiness to consist in the Enjoyment of great Plenty of Gold and Silver, and worldly Prosperity, and therefore he had this Memorial given him by *Solon*; the Meaning of which we have more particularly set down in the last Translation of *Plutarch's* Lives, in these Words; the numerous Misfortunes which attend all Conditions, forbid us to grow insolent upon our present Enjoyments, or to admire any Man's Happiness that may Change, for what Variety will happen, is unknown; but to whom God hath continu'd Happiness to the End, that Man we call happy; but his Happiness that is yet alive, is like the Glory and Crown of a Wrestler that is still within the Ring, unsteady and uncertain. *Burnet* does not know what dismal Fate

he may still meet with : His Father (who was a good, just, and loyal Man) said of him, That he would certainly come to the Gallows some Time or other. This he seriously spake with Grief and Sorrow of Heart to the Bishop of *Ross*, who was Father to the present Arch-Bishop of *Glasgow*, upon the Occasion of his reviling and defaming the said Bishop, in a Sermon at his very first beginning to Preach. His Father was so deeply wounded and offended with this vile Miscarriage of his Son, whereby he had affronted the Bishop, who was an old, reverend, and good Man, that he turn'd his Son out of Doors for it, and would not speak to him, nor see him, till the said Bishop did intercede for a Reconciliation, and in the End obtain'd it, at which Time his Father pronounc'd the above-mention'd Judgment upon his Son to the Bishop. Paternal Predictions against their own Children have been remark'd to be ominous and unlucky, as could be demonstrated by almost every Body's Observation. But to pass from this, there are some Men in the World, who have the Whore's Forehead ; they are impudent, and cannot blush ; and what for a shameless Man must *Burnet* be, who with such Confidence (but more truly with base Impudence) doth record in History such devilish, wicked, uncharitable, and unchristian Reflections.

He farther adds, he certainly needed a little more Time to have fitted him for passing into an unchangeable State. Here is a Plerisoria with a Witness, a Certainty, a full Assurance, and Infallibility. *Burnet* is as certain of this, as ever a Presbyterian was of Predestination, and he does as clearly see through the one, as they through the other. It is very strange, that Men will take upon them to determine in Things which lye above their reach, whereby they usurp the Prerogative of God, and with Boldness take the Judgment out of his Hand. *Judge no Man before the Time*, may be a Precaution enough to us to stop our Mouths, and make us silent in what belongs wholly and solely to the hidden and unsearchable Ways and Judgment of God ; and so far as any transgress this Precept to pronounce uncharitable Judgment, we are not only to look upon that Judgment as rash, inconsiderate, and unchristian, but like to look upon that Person as guilty of a great Wickedness, guilty of an heinous Offence both in reference to God and to his Neighbours.

Burnet has taken a great deal of Freedom to reflect upon the Arch-bishop, and to pronounce Sentence against him ; others are not depriv'd of an equal Liberty to reflect upon him

him for what he maliciously writes against the Arch-bishop. Let us for once put *Sharp* and *Burnet* in the Ballance ; for *Sharp*, I can justly, and upon good Ground say, That he was a most Reverend and Grave Church-man, very strict and circumspect in the Course of his Life ; a Man of great Learning, great Wit, and no less great and solid Judgment, a Man of great Council, most faithful in his Episcopal Office, most vigilant over the Enemies of the Church, and most observant of performing the Duties of Divine Worship, both publickly in the House of God, and privately in his own Family. In a Word, none could deserve better the Place and Dignity of Primate of all *Scotland*. I could say a great deal more in Commendation of this most Reverend and most worthy Primate : But let any Man say as much for *Burnet* upon a just Ground, and I shall acknowledge him into the Bargain, to be the most faithful and just Historian that ever was in the World. But to weigh him justly, and to give the Doctor his Due, if we can judge of Principles by Practices, we have Reason to think that the *Prima Regula morum* with him, must be, that Good and Evil are Things indifferent in themselves, and that it is merely from the opiniative Fancies and notional Whims of Men of shallow Understanding, that they are otherwise distinguish'd : Nay, if Practices can make a Demonstration of a Thing, (which certainly they can, as sure as any Proposition in *Euclid*) then we have Ground enough, to conclude (notwithstanding the Censure he passes upon others, as being without a Sense of Divinity) that Atheism is written as in Capital Letters, upon the whole Tract and Course of his Life, since he began to act as a Man upon the Stage of the World. But to return to our Purpose : If *Burnet* could have said any Thing to stain the Arch-bishop with Immorality in his Life, he would certainly not have forgotten to have brought it in here ; but seeing he had nothing to say upon that Head, why should he presume to pronounce such an uncharitable and unwarrantable Judgment, *That he certainly needed a little more Time to fit him for an unchangeable State* ; hear what the unjust Judge says ! he pronounces Sentence without Evidence ; I am confident no good Christian will ever pronounce any such Sentence as this upon any Man, that has not been profligate and vicious in his Deportment, but will rather have Charity for him, and so much the more, if he had been of civil and sober Conversation ; and *Burnet* hath nothing to say to the contrary of the Arch-Bishop, and therefore

fore his malicious Reflections upon him, gives us a full Demonstration of the Baseness of his own Spirit.

In the Conclusion of this Passage, he does insinuate as much, and fain would persuade us, that the Arch-Bishop is gone to Hell. His Insinuation in this, is like himself, *i. e.* like a Presbyterian, for Presbyterians are of Opinion, that all Bishops go this way in the End. *Mess John* and he exactly jump in one Opinion as to this. Here he verifies his own Saying, that he is always inclin'd to think ill of Church-Men, and this is thinking ill with a Vengeance.

One may observe here, that *Burnet* reflects most invectively against the Arch-Bishop, but here is not one Word of Reflection upon the Murderers; he does not in the least condemn them for it; upon which, one may think that he did approve of the Murder; and it's not unlike him so to do, considering what a Spirit he is of; *i. e.* how little he regards what is good, or what is evil, and how little Conscience he makes of what he does or says.

Let us take a short View of this Murder, and represent it as it ought to be, and we will find, that as no Age or History can scarce parallel so cruel, so barbarous, and horrid a Piece of Villainy, as this of the Murderers was; so likewise we will no less find an unparallel'd Baseness in the Historian. The Murderers fell upon him with all the Fury that their vile and wicked Hearts and Hands were capable to vent or perform: They dragg'd him out of his Coach, and when he desir'd of them Time to pray to God, they said, he need not pray, for he was in Hell already. Whilst he was lifting up his Hands to Heaven, and recommending his Spirit to God, they at the same Time slash'd, cut, and mangled his Hands with their Swords: They soon depriv'd him of Life, wounding his Body all over, and cut his Scull in two, so as the Brains fell out. His Daughter endeavouring with all the Strength she had, to defend her Father, casting her Arms over his Head, to guard off their Blows, they had the monstrous Cruelty to slash her on the Arms, who was only striving to succour her Parent. These bloody and cruel Murderers having finish'd this Piece of outrageous and monstrous Villainy, went off in all hast, as hard as their Horses could ride, leaving his sorrowful Daughter to lament over the Body of her murder'd Father, being for ever, and that on a sudden, and in a most cruel and barbarous Manner, depriv'd of his Life, of his Love, of his Care, of his Council; and having now such a mournful Object before her Eyes, she testifies her Willingness to accompany her Father out of this World; she shuts

her Eyes, desirous never to see this Light any more, nor to live in this World, that had such monstrous Wickedness in it, and then falls into a deep Swoon. Now, suppose any Traveller to be surpriz'd with the Sight of this mournful Tragedy, a reverend and gray-hair'd Arch-Bishop, in his Habit, lying upon the Earth, all cover'd with Blood, his Body mangled with Wounds, his Skull struck in two, his Brains lying scatter'd upon the Dust, and his Blood swimming about him upon the Earth, his Daughter lying in a Swoon beside him, and the two Servants lamenting and weeping over them both; O Heavens!

— *Quis talia Fando
Temperat a Lacrymis?*

Now, I say, suppose any Passenger should come to be Spectator of this mournful Tragedy, (tho' he were a Barbarian) he could not forbear to exclaim against such an execrable, monstrous, and cruel Murder. But *Burnet*, instead of exclaiming against the hainous and barbarous Cruelty of these Monsters of Men, the Murderers of a Man of such Character, falls a reviling and reflecting upon the Arch-Bishop, with all the Art that Malice and ill Nature, that Murderers and the Devil could suggest, or he capable to express, branding him with no less (according to the common Construction of People in such Cases) than a Compact with the Devil, from whom only they reckon Magical Secrets to be purchas'd. And it will not excuse *Burnet's* Crime, that he Writes only what others said of him, for the Lies of such Authors ought not to be recorded in History; otherwise they become the Historians for ever: And the World that have any Sense of Right and Wrong, will be ready to say, that *Burnet's* Design and the Murderers, was the same in those fictitious and lying Calumnies, *i. e.* to ruin the Arch-Bishop's Reputation, reproach his Memory, and make it odious for ever: They are equally Confederates in this, and what is *Burnet* better than they? They destroy'd his Body, at least took away his Life, and have now likewise defac'd and demolish'd his Monument, and *Burnet* endeavours as much as lies in his Power, to stain and dishonour the Arch-Bishop's Memory, with such lying Calumnies, as he designs shall stand in the Records of his History, against him for ever.

In this Passage of *Burnet's* History, he has shewn himself a most unfaithful, nay, a base and slandering Historian. He passes over this Piece of History, concerning the Arch-Bishop's Murder,

Murder, very transiently and unconcernedly, as if his Murder had been a Thing that was not much worth taking Notice of: But I trust in God, such Times will yet come, when the Blackness of this barbarous and villainous Murder, and of many other horrid Crimes which *Burnet* passes in Silence, nay, which he justifies, will stand on Record, represented with such Candour and Light as they ought to be, by the Hands of more worthy and faithful Historians than *Burnet* is, whose Name and Memory will ever be remmember'd with Abhorrence, and reputed vile by all good Men. But let us follow him farther, and we shall find still worse and worse.

Upon the Earl of *Danby's* Tryal, he shews us, ' many Books came out likewise against the Church
' of *England*; this alarm'd the Bishops and Clergy
' much, so they set up to preach against Rebelli-
' on, and the late Times, in such a Strain, that it
' was visible they meant a Parallel between those
' and the present Times; and this produc'd at last
' that Heat and Rage into which the Clergy has
' ran so far, that it is like to end very fatally.
' They, on their Part, should have shewn more
' Temper, and more of the Spirit of the Gospel;
' whereas, for the greatest Part, they are the
' worst natur'd, the fiercest, indiscreetest, and
' most persecuting sort of People that are in the
' Nation. There is a sort of them do so aspire to
' Preferment, that there is nothing so mean and
' indecent; that they will not do to compass it;
' and when they have got into Preferments, they
' take no Care either of themselves, or their Flocks
' committed to their Charge, but do generally
' neglect their Parishes. If they are rich, they
' hire some pitiful Curate, at as low a Price as
' they can, and turn all over to him: Or if their
' Income will not bear out that, they perform the
' publick Offices in the slightest Manner they can,
' but take no Care of the People in the Way of
private

' private Instruction or Admonition; and so do
 ' nothing to justify the Character of Pastors, or
 ' Watch-men, that feed the Souls of the People,
 ' or watch over 'em; and they allow themselves
 ' many indecent Liberties, of going to Taverns
 ' and Ale-houses, and of railing scurrilously a-
 ' gainst all that differ from them; they cherish
 ' the Prophaneness of their People, if they but
 ' come to Church, and rail with them against
 ' Dissenters, and are implacably set on the Ruin
 ' of all that separate from them, if the Course of
 ' their Lives were otherwise never so good and
 ' unblamable. In a Word, many of them are a
 ' Reproach to Christianity, and to their Professi-
 ' on, and are now, perhaps, one of the most cor-
 ' rupt Bodies of Men in the Nation.

R E M A R K S.

Here is a long passionate Presbyterian Lecture, a black Li-
 bel, and a most formidable Indictment drawn up against the
 Ministers of the Church of *England*, whereby they are bold-
 ly charg'd with very many scandalous Enormities, and such
 a Representation made of their Deportment and Conversa-
 tion, as if they were not only the worst of Men, but un-
 worthy of all other Mens Society, and scandalous to that
 height, that they are a Reproach to Christianity. This is
 a weighty Charge and Indictment; and it is so much
 the weightier, that it is design'd to stand recorded in Hi-
 story against the Ministers of the Church of *England* for
 ever.

' *Reverend and Worthly Gentlemen of the Church of*
 ' *England.*

' I Humbly desire and hope you will Pardon me, that I
 ' have presum'd to undertake your Defence against this
 ' scurrilous Charge, which ought to have been done by a
 ' better Hand; but the sublime Character which you have
 ' in the World, and the Esteem you deserve, together with
 ' the Veneration which I have, and will ever think my self
 ' oblig'd to retain for the Church of *England*, hath made

me zealously concern'd, not only to discover this secret Mystery of Iniquity and Conspiracy which Dr. Burnet hath hatch'd against you ; but likewise, to give some few Remarks upon the Passages set down in the Sample, which I humbly present you with, and lay at your Feet : And therefore, if they be not of that Moment that the Cause requires, yet I hope you will accept of the Will for the Deed. Nothing that I have done, can stand in the way to hinder others from giving more weighty and suitable Answers.

The whole World judge themselves highly concern'd at this Day to stand under their Guard, and are vigilantly careful to observe the Tendency of one another's Motions, especially of such Neighbours as lye nearest to their Confines, and to secure, to fortify and defend their own Interest against all Danger whatever. The Church of *England* has Cause enough to be awaken'd from Security, by those formidab'e Dangers, and dangerous Enemies she is surrounded with at present, and which she hath Reason to fear, as threatening her Ruin for the future. Her incomparable Excellency and Glory, when her Mountain seem'd to stand strong, was once prevail'd against, and overcome by the Hereticks, the Sectaries, and Schismatics of this Nation, who laid her Glory in the Dust, and drove her into the Wilderness ; and tho' the Hand of Omnipotency did signally appear in her Deliverance, in giving her the *Victory* over all her Enemies in the End, and restoring her to her former Glory ; yet those Enemies are still alive, they are many and mighty, and still retain the same Enmity and inveterate Malice against her. They daily increase their Strength, and are preparing and watching for an Opportunity of Advantage to try their Fortune once more, by a second Engagement, and making a more vigorous Descent upon her, with a resolute Intention to ruin her for ever. But it would be arrogant Folly to make use of many Words in perswading you, *most knowing, and worthy Gentlemen*, by any other Topick, to be concern'd, when your Interest, your Safety, your Reputation, and Honour, together with the bleeding State and Condition of the Church and true Religion, lye at Stake, all which are visibly no less audaciously assaulted by the deceiving Artifices and cunning Dissimulation and Hypocrisy of some, and the bare-fac'd Actings, and open Hostility and Insults of others, who are marching into the Field, as it were with display'd Banners against you : And, which

' which prognosticates worst of all, that Man's Enemies
 ' are they of his own House. That there are such Step-
 ' fathers among you, who verify the common Character
 ' of such, by contriving and promoting the Childrens
 ' Ruin and Overthrow, and such Shepherds as are warmly
 ' cloath'd in the Fleeces, and plentifully nourish'd by the
 ' Products of that Flock, which unnaturally and treache-
 ' rously they are industrious to destroy. My Design by this
 ' Discovery, having no other Motive at the Bottom, but
 ' sincerely and wholly to serve the Church of *England*, and
 ' prevent, if possible, that Blow which is prepar'd and in-
 ' tended against her by this roguish History, I expect you
 ' will give me Leave most humbly to desire you would be
 ' concern'd in the Protection of this Undertaking, which
 ' will prevail with, and engage others to serve you with all
 ' Fidelity ; But tho' it should have the Misfortune to meet
 ' with no such Thing, that shall never alienate my Con-
 ' stancy of Zeal and Affection for the Church of *England*,
 ' nor make me entertain any other than a good Opinion of
 ' her Ministers in general, notwithstanding the Failings or
 ' scandalous Enormities of some of that Character and Pro-
 ' fession. Almighty God send Truth, Peace, and Prosperity
 ' to the Church of *England*, defend her from, and give her
 ' the Victory over all her Enemies, abate their Pride, assuage
 ' their Malice, and confound their Devices: And bless you
 ' with Grace, Wisdom, and Aid from Above; and that
 ' you may prove happy Instruments of her Happiness and
 ' Welfare, is the hearty and unfeign'd Prayer of,

Reverend and worthy Gentlemen,

Your most devoted, most faithful,

Novem. 1698.

And humble Servant,

MISOPSEUDUS.

But to return to our *Remarks*. Why so much Venom a-
 gainst the Church of *England*-Men, Doctor? It is obvious
 enough to every Man that hath Eyes to see with, and is but
 in the least degree capable to judge of Consequences, that
 the Reason of this scurrilous Charge and Imputation was
 because the ' Clergy preach'd against Rebellion and the late
 ' Time. Surely Doctor, this was both their Duty and yours,
 C 2 especially

especially at such a Juncture when Men of perverse and seditious Spirits were like to embroil the Kingdoms with a new Rebellion, and act the same Tragedies over again, under which their Religion, Laws, and Liberties had been confounded and abolish'd. The Effusion of Blood, and the Lives of many Thousands, that had been sacrific'd to the raging Cruelties of War in the late Times, gave just Ground to all honest Church-Men, to guard their People against splitting upon the same Rock.

But the Doctor tells us, that they on their Part should have shew'd more Temper, and more of the Spirit of the Gospel : Here he very saucily and magisterially assumes the Freedom to dictate to, and instruct the whole Church of *England-Men*, what they ought to have done, that is, to speak in plain Language, (and according to his Meaning) they ought to have held their Peace, and been silent, 'till he and his fellow Conspirators had ruin'd both Church and State. And that they would not do so, one cannot shun to judge is the Cause of all the hard Names he so passionately and invictively attributes to the Clergy of the worst natur'd, the fiercest, indiscreetest, and most persecuting sort of People in the Nation. This Language looks more like Traders at *Billingsgate*, than any ways becoming the Gravity of a Doctor of Divinity, or Decency of Expression in an unbiass'd and just Historian.

To insist a little farther upon this Head, let any Man seriously ponder *Burnet's* Charge against the Church of *England-Men*, as being defective in their Duty of Watch-men, and he cannot avoid to perceive what a blundering Inconsistency he makes in this part of his Libel against them; for at the same Time, in the same Passage, and with the same Breath, that he condemns them in these Words, ' They do nothing to justify the Character of Pastors and Watch-men, ' &c. at the same Time likewise, he accuses them for not performing the Duty of Watch-men. He would have them to have been silent, when he and his Associates were contriving no less than a Sword to come upon the Land; and if Silence in Watch-men was a Duty at such a Time, and in such a Case, then *Burnet* will be oblig'd to find out new Ways and Means, nay, an extraordinary art of juggling, to make all the Church-Men of *England* to have any other than a true and plain Understanding of the Duty of a Watch-man, which is set down in *Ezek. xxxiii. 6.* *If the Watch-man see the Sword come, and blow not the Trumpet, and the People be not warn'd ; if the Sword come, and take any Per-*
son

son from among them, he is taken away in his Iniquity, but his Blood will I require at the Watch-man's Hand. Now, after such a Caveat as this, who could blame the Clergy (who are our spiritual Watch-men) for giving Warning, and loud Warning too, of the Danger that the People were in, which was a Sword threatening the King's whole Dominion with intestine War and Bloodshed? But every Body knows, that the more faithful and vigilant any honest Watchmen are in their Station and Office, there is a Gang and Rout in the World (whom I need not name) will be ready to exclaim against them, and curse such Watchmen, as being Hinderers of their dark and villainous Designs. *Aesop's* Fable of the Cock and Thieves, is apposite enough to our present Subject: The Thieves having enter'd into a House, and being disappointed of their Expectations, found nothing but a Cock, which they resolv'd to kill; he beseeches them to spare him, saying, That he was beneficial to all Men, because, in the Night-time, he awaken'd them to their Occasion of Business. To which they return'd answer, That for this very Thing, he should so much the more be kill'd; for, by awakening Men from their Sleep, he confounded their Projects, and did not permit them to steal. The Moral of which Fable signifies, what is beneficial to good Men, is contrary to such as are naught. This Fable draws *Dr. Gilbert's* Picture to the Life, so far as our present Subject doth extend.

We shall have Occasion to meet with *Burnet* upon the same Subject of reviling and reproaching the Church of *England* Men hereafter, therefore we shall only take Notice, at present, of his opprobrious Language against them for aspiring to Preferments. The Doctor can reflect upon other Men for such Things as he thinks allowable in himself: If we take a right View of the Doctor's Life, we shall find it to be a constant Series of hunting after Preferment; for which, one had this Jest upon him, that he had been diligently enquiring after the true Religion for many Years, but could never find it 'till he came to *Salisbury*. He has been aspiring this way, by far more indirect Means than he finds Fault with in others, and therefore ought to have remember'd, in this Case, that old Lesson among Boys at School,

*Qua culpare soles ea tu ne feceris ipse,
Turpe est doctori quum culpa redarguit ipsum.*

The Doctor can spy a Mote in his Neighbour's Eye, without having Regard to the Beam in his own. He has been guilty in this Particular to that Degree, that he was resolv'd rather to

go to the Devil, than he should miss Preferment; he has, by his own Confession, been a busy Man, in endeavouring to overturn Crowns and Kingdoms, and, consequently, was willing that every Man should sheath his Sword in his Neighbour's Bowels, rather than he should fail of his base Design; seeing that he could not find out a way to be preferr'd in an ordinary and regular Course, therefore he had Recourse to extraordinary and hellish Methods; he was resolv'd to take his Measures from that saying,

Flectere si nequeo superos Acheronte movebo.

This hath been the Course of the Doctor's Life hitherto, to be jumping after Preferments, and he wants yet to jump a little higher. Now, one would think, that after all this, he could never be guilty of such Impudence, as to make a Clamour against the Church of *England*-Men for aspiring to Preferments; surely he must either think that all Men are blind, or else, that he can, by his juggling Art, blind every Man, and impose upon them, so as they shall not discover his Ways and Doings.

Upon *Hallifax* and *Russel*, with *Cavendish*, their Dimission, before the Dissolution of the *Oxford*-Parliament, he writes,— ‘ And now the governing
‘ Men were *Sunderland*, *Hyde*, and *Godolphin*; the
‘ last of these is a very silent Man; he has a great
‘ deal of Wit and Sense, and is esteem'd a virtuous
‘ Man, but I know him not. I have heard different
‘ Characters of him; but I always believe well of
‘ Lay-men, 'till I see Cause to change my Mind;
‘ tho' as to Church-men it is quite otherwise with
‘ me; for I have seen so much amiss in that Pro-
‘ fession, that I am always inclin'd to think Ill of
‘ them, 'till I see Cause to think otherwise.

R E M A R K S.

Burnet is endu'd with an extraordinary Spirit of Thinking; he thinks always Ill of Church-men; he's inspir'd with this Spirit, one may think; and from whence such a Spirit doth proceed, and how it comes to lodge in any Man's Heart, we are not ignorant. No Man can say it comes from Above, and therefore we cannot shun to look upon it, as one of those Imps that take their Flight from the Regions of Darkness, and cage themselves in those Lodgings, where they
are

are cordially receiv'd, and well entertain'd. But to change this Argument, *Burnet* is descended from an eminent Stock of topping Presbyterians in the Kingdom of *Scotland*; I mean on the Mother's Side, who was a rigid Presbyterian; he is Sister's Son to *Warriston*, who was hang'd at the Market-Cross at *Edinburgh* for his Villainy and Treason against King *Charles* the First and Second, *Mali Corvi malum Ovum*: And he is not only of such a Parentage and Relation, but his early Education was Presbyterian, as he shews in this History of his, where, likewise, he gives Account of the good Lessons his Master taught him, which he has always observ'd; from whence we may see, that generally that Maxim will hold,

*Quo semel est imluta recens servabit odorem,
Testa diu—*

This may be one Reason why he is always inclin'd to think ill of Church-men.

But to come a little closer to the Purpose, 'I am always inclin'd to think ill of Church-men, (says *Burnet*) till I see Cause to think otherwise.' This is a hard Saying, an unchristian, uncharitable Saying. Suppose *Burnet* were to preach on these Words, 1 Cor. 13. 5. *Charity thinketh no Evil*, it behov'd him to conjure up his whole Art of Juggling, before he could reconcile his Text and this Saying, and make *Charity* say the same Thing that he does. So long as *Burnet* is inclin'd to such Thinking as this is, I am inclin'd to think that he ought not to approach to the Communion-Table, with a Design to partake of the Holy Communion in the Sacrament of the Lord's Supper; for he comes with an evil Mind against his Neighbour. If *Burnet* were to dye, which he must do some Time, and when, he knows not, what Church-man can in Equity give him Absolution, if he knew what his Mind were to his Neighbour, to his Brethren, to Church-men?

What ever he thinks of such Thoughts as these, they are certainly sinful, and no less unreasonable; for, according to *Burnet's* Rule of Thinking, when he comes into a Company of Church-men, whom he never saw before that Time, he presently thinks them all to be a Parcel of ill Men, and lewd Fellows. His way of Thinking, in this, is contrary to all good Men, who will rather entertain a good Opinion of them all, and judge them all to be good Men. But *Burnet* knows, that very few Church-men have, or can have, a good Opinion of him; and therefore (as *Ahab* said of *Micaiah*) he hates them because they never spake good of him; and who
can

can speak good of him, when they know that his Doings are always evil ?

But to pass from Church-men, let us consider what he says of Laymen, and how he confounds what he says. He says, 'He does always believe well of Lay-men, 'till he sees Cause to change his Mind. Now, in the Explication of this Hypothesis, he gives us a good Character of the Lord *Godolphin*, and he no less gives us a bad one ; he shews us what he believes of him, and at the same Time gives us an Account, that others say different Things to what he believes : By which Means he confounds all my Lord's Goodness. Here, in this Character, which he gives of my Lord, he makes him both good and bad, so that we cannot know whether he be good or bad, as if they were convertible Characters and Denominations, like Beer and Ale ; so my Lord is good, and he is bad, and he is bad and good ; he makes him good with one Hand, and he confounds this with a *But*, and destroys it with the other. *Burnet* deserves to be expos'd for giving such a Character. He had no Occasion in this Place to give any Character of my Lord *Godolphin*, more than of *Sunderland* and *Hide* ; but he had a Mind to bring in something, whereby he might have a Switch at Church-men ; and a Friend must sometime fall with a Foe. The bad Company my Lord is brought in with gives Occasion of this Lash ; so my Lord may say, as the *Jackdaw*, when shot among the *Rooks*, *Fie on ill Company !* To conclude this, there is no Layman will give *Burnet* Thanks for his believing well of him, when at the same Time he tells Tales that do more Hurt than his Belief does good, especially when he records these Tales in History. And thus has he serv'd my Lord *Godolphin* in the present Case. And there are no Church-men have Reason to thank him for his thinking ; but they need not disquiet themselves much, with what he thinks ; for the Thoughts of the Wicked are little worth, and all the World does know, that *Burnet* has been wicked in saying Evil and doing Evil, and now, by his own Confession, they know he is wicked in thinking Evil.

Upon the Debate in *Danby's* Tryal, Whether the Bishops ought to sit in Parliament to vote in Tryals of Life and Death? — ' Thus was the Matter argu'd on both Sides ; and upon this Occasion ' *Dr. Stillingfleet* gave an astonishing Proof of his
Capa-

' Capacity, and how he can make himself Master of
 ' any Argument. For after the Lawyers, and others
 ' vers'd in Parliamentary Records, had writ of these
 ' Matters, he undertook it, and shew'd so much more
 ' Skill and Exactness in searching and judging of
 ' Records, than all the rest that had medled with it
 ' had done, that he indeed put an End to the Contro-
 ' versy, in the Opinion of all wise and impartial
 ' Men; he was for the Right of the Bishops, and
 ' made it out, in my Opinion, beyond Contradicti-
 ' on, from the Ground of the Laws of *England*.

' But, to give my Sense upon the Matter separa-
 ' ted from the particular Constitution of this Go-
 ' vernment, I cannot but look upon the Bishop's
 ' meddling in all Parliamentary Matters, except
 ' when the Consultations of Religion are on Foot,
 ' as a Thing very unsuitable to their Profession; so
 ' that I wish they only sat in the House of Lords
 ' as the Judges do, who only give their Opinion in
 ' matters of Law, when they are ask'd. So if Bi-
 ' shops had no other Share in those Consultations,
 ' it would be better both for themselves and the
 ' Church; for they are consider'd as so many sure
 ' Votes to the Court, which must always go as the
 ' King would have them; and being generally Men
 ' of weak Minds, they do very probably comply with
 ' the King's Solicitations, often against their own
 ' Reasons. Their Unacquaintedness with the Law,
 ' and the wrong Notion they generally have of
 ' Civil Society, makes them very unfit for those
 ' Consultations; and their Voting, as they com-
 ' monly do, creates a very ill Opinion of all Cler-
 ' gy-men, which fortifies Atheism mightily, and
 ' gives all, that are concern'd for publick Liberty,
 ' an Aversion to them, as a Set of Men, that will
 ' ever vote and act against it. D And,

‘ And, indeed, when I consider the general Corruption of the Clergy, that has been, now, for many Ages over all Christendom, I know not where to lay the first Source and Spring of it.

Here ends what's copy'd Verbatim.

The Source and Spring which he fixeth as the common Cause of the Corruption of the Clergy, is too great Livings; he wishes they had a more precarious Dependance upon their People, and that they were only to have their Gratuities and Benevolences, instead of a settled Living. This, says he, would make them more strict in their Lives, and more diligent in the Exercise of their Ministerial Function and Office.

R E M A R K S.

In this Passage *Burnet* shews us of Dr. *Stillingsfleet's* great Capacity of making himself Master of any Argument, and how he had out-done all that had medled in the Argument of the Bishops sitting in Parliament and voting; upon which *Burnet* seems to make an Essay, and try an Experiment of his Faculty, and Skill, in making himself Master of any Argument; and to give my Sense upon the Matter. (as *Burnet* has the Expression here) he has gone so far beyond *Stillingsfleet*, and out-done him, that he has left no Place for others to master this Argument as he has done, and to go beyond him, as will appear by considering his Argument, in condemning the Bishops sitting and voting in Parliament.

'Tis a hard Matter for a Man that argues against the Truth and Reason of a Thing, to consist with himself; for having no Rule to walk by, 'tis forty to one, but some time or other he will lose his Way; especially, when he is to accommodate his Story to the various Circumstances of Times, Persons, and Occasions; And (as *Burnet* has done here) it is many a Man's Misfortune to cut his own Throat with his own Argument. One would think, that *Burnet*, pretending to be a Man of singular Probity and Strictness, and a Man of good Conscience too, that if he were a Bishop, he would not be guilty of what he condemns in other Bishops. But what must one think, when, as a Bishop, they find him most punctually attending all the Diets of Parliament from Day to Day,
yea,

yea, and making long Harangues, and furiously pleading against Sir *John Fenwick*, in his Tryal of Life and Death before the House of Lords: And indeed, it was *Burnet*, and his Brethren-Bishops (excepting some few of them) who, by their Votes, were the Cause of Sir *John Fenwick's* Death; for laying aside the Bishops Votes, Sir *John* had the greatest Part of the Votes of that House for him. Surely I would think *Burnet* could not take it ill, if one should apply to him, what in this Passage he writes of other Bishops, viz. That *Burnet's* sitting in Parliament, and his voting, as he commonly does, creates a very ill Opinion of all Clergy-men, and fortifies Atheism mightily: *Burnet* must either give People Leave to make such Inferences, or else he must shew the World what Reason there is for his sitting in Parliament, and voting in Tryals of Life and Death, more than all other Bishops in the World can pretend to.

Let us suppose this Question was put to *Burnet*, 'How comes he to sit in Parliament, who writes with so much Anger against the Bishops sitting and voting there? What juggling Answer he might give to this I know not; but one may think, from what he writes, that this behov'd to be the Answer; '*Burnet* is not a Man of a weak Mind, as other Bishops are; but is a Man of great Understanding, and does not comply with the Solicitations of the King, against his own Reason; he is acquainted with the Law, and has the true Notion of civil Society; he's concern'd for publick Liberty, all which make him very fit, more than all other Bishops, for Parliamentary Consultations. Or, to answer the Question in a few, and plain Words, *Burnet* might make this Apology for sitting now, *Tempora mutantur, &c.* Then was then, and now is now. Or, further, it looks as if *Burnet* would say, tho' other Bishops be not fit to sit in Parliament, yet I am: It seems, he is a singular Bishop, and every one hath Reason to think so of him.

Here he treats the Bishops as if they were a Parcel of Block-heads, silly sheepish Fellows, Men of weak Minds, that understand nothing of civil Society, they are unacquainted with the Law; nay, further, he represents them as Men of no Conscience; 'They vote always as the King would have them (says he) and comply with his Solicitations, against their own Reason.' Now, what could be more base than this, that he who was a Stranger, should abuse such excellent and worthy Men, in such a Manner. There is no Nation in the World that, generally, can compare with the Bishops of *England*, both for Parts and Piety. They are the Glory of all

all Protestant Churches ; and yet, he despises and undervalues them, and endeavours to throw such Contempt upon them, as if they were good for nothing, bad Men, Men of no Consciences ; and therefore the worst of Men.

He is not pleas'd with the too great Livings of the Clergy, wishing they had a more precarious Dependance upon their People, and that they were only to have their Gratuities and Benevolences, instead of a settled Living. Now, I desire any Man to answer, whether he thinks *Burnet* would be pleas'd with voluntary Gratuities and Benevolences of his People ; and if he would not be pleas'd with his own With and Proposal, then, why will he envy the Clergy to have their Livings as well as he ? I am very confident there is none of them, but deserves them as well as he ; all the Evil he can charge them with, or can brand any of them for, will never come to the Length of his.

He doth acknowledge himself to have been for the *Bill of Exclusion*, and writes, that he travell'd much among Noblemen in negotiating this Affair. And here he shews, that the Country-Party, (for so he frequently distinguishes between the King and his loyal Subjects, for the one Party ; and the factious Plotters against the King and Government, for the other ; calling the first the Court Party, and the other the Country-Party) how the Country-Party, he says, was broken in Pieces. For nothing less would satisfy *Shaftsbury*, than a total Exclusion. *Halifax* would not hear of this ; but was as tenacious for a limited Power, as the other was for Exclusion ; so the Party was divided. *Burnet* shews us, that he endeavour'd much to reconcile them, and particularly that he took Pains upon *Halifax*, to make him comply with *Shaftsbury's* Designs, but in vain. In the End, he tells us the Project that he fell upon, which he thought might please both Parties, and this was a Guardian-Regent to set over the King, in Case he were a *Roman Catholick*. This Project of his,

as he writes, was generally applauded by the whole Party ; wherewith he seems to be so well pleas'd, that he falls in Love with himself, and doth commend and admire himself for this, as if he had found Heaven upon Earth. But the Mischief on't was, these Castles in the Air of his were soon blown down: For when this Project of his came to be propos'd, by the whole Party, to the King and Parliament, the King very briskly crush'd it in the Head, would not hear of it, and so sent it packing out of Doors.

R E M A R K S.

Here he writes, that he was for the *Bill of Exclusion*, and that he was very busy with Noblemen concerning this Matter. I hope the Reader will do him the Justice as to believe him, tho' his seditious trafficking in such a Matter, and in such a Manner, was contrary to the Doctrine which he hath both preach'd and printed to the World. *Burnet* cannot allow that Bishops should sit and vote in Parliament, tho' call'd thereto by their Lawful Sovereign, and yet he had a Conscience that could allow himself in more than all this ; for, when he was but a private Minister of the Gospel, as a Busy-body in other Men's Concerns, (or rather in such Concerns, wherein he, nor no Man else whatsoever, could be concern'd, without being guilty of Sedition and Conspiracy against the King and his Lawful Successors) he concern'd himself to dispose of the Crowns and Scepters of Kingdoms, when he was not call'd to it, and where he was but a Stranger. But what will not a Man of a brazen Brow, and impudent Forehead, do ? Here's a fair Confession, that he did all he could to set the Kingdom in a Flame. How unsuitable was this to his Character ? How unbecoming a Minister of Jesus Christ and his Gospel ? He ought to have been an Ambassador of Peace, and was therefore to preach Peace, to live in Peace, and to endeavour, in his Station, the Promotion of Peace. He ought to have set before him the great Example of his Lord and Master, *Luke xii. 13. 14. And one of the Company said unto him, Master, speak unto my Brother, that he divide the Inheritance with me. And he said unto him, Man, who make me a Judge or Divider over you ?* How then came *Burnet* to take upon him, or, by what Authority was he invested to be concern'd in deciding the Rights of Crowns and Kingdoms, and excluding

excluding of lawful Heirs from their Succession? He accuses the Clergy elsewhere of Drunkenness; but his Practice in this, shews that he was drunk with Sedition and Conspiracy; and it had been better to have been drunk with Wine, than Wickedness and Villainy of this Kind.

Upon Dr. *Spratt's* Sermon, and his, before the House of Commons, he says, — That his Sermon had both the Applause and Thanks of the House: But of Dr. *Spratt's* Sermon, he gives this Account, That it was, indeed, the worst Sermon that ever he heard him preach; and adds this Character of the Doctor, That he is a Man that has little Knowledge of Divinity, and as little Sense of it; and describes him to be a Man that is much addicted to Pleasure.

R E M A R K S.

Dr. *Spratt*, Bishop of *Rocheſter*, is reckon'd one of the greatest Orators in *England*; but being put in the Ballance with Dr. *Burnet*, then according to *Burnet's* own Opinion of himself, Dr. *Spratt*, or any Man else, must be look'd upon diminitively. Dr. *Spratt* is a Man of such Parts, that *Burnet* dare not print such Characters of him as he has put into his villainous History, lest he should expose him to the World, and represent him suitable to his Desert; and no doubt but he will do it, if ever he comes to know what *Burnet* has laid up in Record for him. But this, among many other the like Reasons, will suppress *Burnet's* History from seeing the Light in his own Life-Time; and therefore, (as becomes this Work of Darkneſs) it's design'd for a Posthumous Work, to creep forth from it's secret skulking Holes, when he is not to be found in the World to answer for those Villainies which he has left behind him, in this History. *Burnet* here describes Dr. *Spratt* to have no Sense of Divinity: What Impudence must this be in *Burnet* to brand the Doctor with such a Character, considering, every Man that knows *Burnet*, cannot but be sensible that this Character is so legibly stamp'd upon his Sayings and Doings, that he who runs may read it? He may write Divinity to good Purpose, and he may preach to the Admiration of his giddy Followers; but so long as his Life is unanswerable to his Writing or Preaching, it gives us a Demonstration, that he has no
Sense

Sense of what he sets off with the Art of juggling Hypocrisy : Satan can transform himself into an Angel of Light ; and *Burnet* may write, and preach, and print, as much as he pleases of Divinity ; but still he must be without a Sense of what he writes, or preaches, when the Life is full of vicious and enormous Practices. The two Sermons that are here mention'd were famous ; *Burnet's* for Sedition, and *Spratt's* for Loyalty ; the first had Thanks from the House of Commons ; the other had no Thanks from them, but a Living bestow'd upon him by the King, which, the King said, was as good as the Thanks of the House of Commons.

Upon his finishing his History of the Reformation of the Church of *England*, he informs, — That he had such Thanks return'd, in a Compliment from the Parliament of *England*, that never any had the like in such a Case bestow'd upon them.

REMARKS.

The Man admires himself, and therefore forgets not to sound the Trumpet of his own Praise, and to compliment himself, which he does here with a great deal of Vanity and vapouring Ostentation, as if never a Man had perform'd so great a Work. But how Mr. *Wharton* complimented him for his History of the Reformation of the Church of *England*, is well known ; and tho' *Burnet* pretends to have answer'd him, yet any Man of Sense, that has perus'd their Books, and understands any Thing of that History, must acknowledge, that it is impossible for *Burnet* to answer that ingenious Gentleman to Purpose ; for he has laid open, and expos'd to every Man's View, the blundering Mistakes that *Burnet* has made in his History, and demonstrates Matter of Fact with such sure Warrant and undeniable Authority against him, so as it palpably appears, *Burnet's* Answer is nothing but quibbling upon the Matter.

He says, that he might several Times have been preferr'd to considerable Livings, and, in particular, that the Dean and Chapter of St. *Paul's* offer'd him a Living within the City of 500 *l. per Ann.* but he would not embrace it, because he
could

could not in Conscience exoner himself of the vast Charge which did belong to it. But the *Temple*, in Appearance, being to fall vacant at that Time, he was rather desirous of that ; and so much the rather, because he was averse to mingle himself with the Church and Clergy.

R E M A R K S.

This Man would have made a jolly proud Pope, for whilst he stood in a very inferior Rank among the Clergy, he exalted himself above all, despising to mingle himself with the Clergy, he must certainly now have prodigious Thoughts of himself, when he bears the Title of Lord Bishop of *Sarum*. The true Reason why *Burnet* was averse to mingle himself with the Clergy, one cannot shun shrewdly to conjecture, was, because he smelt rank of a Presbyterian, if not of the Ga—ws : His Principles and theirs were very different at that Time ; he was not for honest Men's Company ; he was then plotting against the King and Government ; and the old Proverb will ever hold good, *A-like draws to a-like, and Fowls of a Feather will flock together.* And another Reason for his Averseness to mingle himself with the Clergy, might be, that he was then aspiring to Preferment ; and he must either be above them, or nothing would satisfy ; he could not endure their being his Equals, when even those, who were his Superiors, (if he thinks he has any) he treats very courtly and dishonourably. He shews us, that he was more desirous of having the *Temple* than a Living of 500 *l.* It might be a Question whether the *Temple* desir'd him or no. And as for the Strictness of his Conscience, and Scrupulosity in refusing the 500 *l.* in regard of the vast Charge and Duty which belong'd to it ; it looks more like Truth, that this might be the Reason of his refusing, *viz.* He was taken up with higher and more serious Matters at that Time than Places of 500 *l.* for he and the Mirmidons of the Country Party, where expecting to have the Government in their own Hands within a short Time, and then he should have better Places, and more Money than this amounted to. He, who had been a busy Man, and one of the first Rank for promoting the good Cause, could never expect less than a lusty Share of the Spoil, when Church and State should be ruin'd.

He writes of the King, at the Dissoluton of the *Oxford* Parliament,— That he came to the Parliament—

ment-House, in a very undecent Manner, being carry'd in a Chair to the House of Lords, with the Crown between his Legs; and having sent for the House of Commons, he pull'd it out from thence, (*i. e.* from his Codpiece, as the factious Party made the Story pass) and put it on his Head, and so dissolv'd the Parliament.

After the Dissolution of the *Oxford*-Parliament, the King emits a Declaration, in which he endeavours to satisfy all his Subjects with his Proceedings, and shews how insolent the Parliament had been in their Doings; and withal, signifies to all his Subjects, that he would ever adhere to, and defend the Protestant Religion, and would call Parliaments as often as his Subjects could desire, when he found them inclin'd to make a right Use of them.

R E M A R K S.

Burnet is a Man of famous and well known *Integrity*, and therefore we ought not to suspect any thing he says. This Piece of his History, as it is a Lye, so it gives Suspicion, that whatever he writes of the King, is out of Design to render him contemptible in his Actions, which *Burnet* and his Country Party did propose to themselves, by this witty Invention of theirs. But it is well known that King *Charles II.* had a Grace and Decency in the outward Mean of his Deportment, above *Burnet's* Censure, and his whole Party. Was not this despising of Dominion, and speaking ill of Dignities. *Burnet* speaks ill of *English* Bishops, of *Scottish* Bishops, nay, very presumptuously he takes the Liberty to revile his Sovereign, the Lord's Vice-gerent. The greatest Dignities he looks down upon with Disdain and Contempt; this must surely proceed from the Excellency of his great Soul. O brave *Burnet*!

The Arch-bishop of *Canterbury* advis'd in Council, That this Declaration, or Manifesto of the King's, should be read by the Clergy, from their Pulpits, upon a *Sunday*: Whereupon, *Burnet* re-

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flects

ffects severely upon the Arch-bishop, for giving this Advice, and the Clergy for reading this Declaration, as a Thing whereby they became Heralds to the King, which was unsuitable to their Office: And, as if it had been some horrible Wickedness, or, at least, some disorderly Practice, he would fain perswade us, that such a Thing was never done before. He says, the Declaration had that Effect, that the whole People of *England* address'd the King from all Places, signifying their Resolution to stand by the King, and the Hereditary Succession in the true Line.

These Addresses he calls fulsom, and again flies in the Face of the Clergy, as being the Contrivers or Penmen of these Addresses; and takes Occasion often to renew his repeated Accusation against the Clergy, saying they were Men of loose Lives, going to Taverns, and their Business there, was, to drink the Duke's Health, and Confusion to his Enemies.

R E M A R K S.

This famous Historian, with the Earl of *Shaftsbury* and others, at the Time the *Oxford-Parliament* had been contriving and hatching a hellish Plot against the King and Government, and the King having broke the Neck of it; and *Burnet* finding their Project defeated, fell a grinning and barking against all that had been assisting to the King at this Time. As for his Accusation against the Arch-bishop of *Canterbury*, and the Ministers of the Church of *England*, it is very strange that he should always be sputtering Malice and Venom in the Face of the Church of *England*, and reviling the Bishops and Clergy thereof; surely, out of the abundance of the Heart, the Mouth speaketh. There are three or four Questions, which I shall desire Dr. *Burnet*, or any of his Party, to answer for him upon this Occasion.

1. *Quest.* *Burnet* being reputed a courteous and well bred Man, especially among the Female Sex, whether it was good Manners in a Stranger, who was receiv'd into the Bosom of the Church of *England*, that so soon as he was beginning

to

to warm there, to fly out in abusing the Bishops and native Ministers of that Church, and consequently the Church itself; for thus the Work began 1641. first the Ministers were reproach'd, and then soon after down went the Church.

2 *Quest.* Whether he knows of any better Church in the World? And if he do, that he may shew us where it is, what the Constitution and Ministers of it are? and if he does not, that then he would refrain to be κατηγορος τῆς ἀδελφῶν, and to be continually throwing Dirt at the Church of *England*, where there is as learned and pious a Clergy, as there is in any Church in the World. Indeed there is no Church can pretend to Perfection, nor will it ever attain to such a State, but that there will be Blemishes in its Beauty, Stains in its Glory and Splendor, and Failings in its Members: But how unreasonable and unchristian, nay, how devilish must such Accusations be, that for the Enormities of some Men, the whole Tribe must be condemn'd? *Burnet* is very lavish in his Accusations against the Clergy, and one may suspect, by his loud Clamours against others, as being guilty of Immoralities, he imagines none will repute him guilty of the same; but this Policy will not avail to cover what is obvious to the Eyes of every one who can discern between Good and Evil; they will never be impos'd upon, nor catch'd by this piece of Sophistry. But to retort his Accusations, and spiteful Reflections a little, let us go down to *Salisbury*, the City of his Episcopal Seat, and enquire into the Bishop's Reputation there, and we shall find that he who makes loud Clamours against others, has obtain'd no good Commendation amongst the Generality of those over whom he is made an Overseer. They know such Things of him, that they publickly testify their Dislike of him, by their Behaviour; so that they will not go to Church and hear him preach.

3 *Quest.* Whether he has mended the Matter with the Church of *England*, since he was made Bishop? Nay, I ask him, whether he be not a Disgrace to the Church of *England*? And whether there be not more Scandals and Enormities among the Ministers of the Church of *England* now, since he was Lord Bishop, than ever there were at any Time before?

4 *Quest.* And we may yet farther ask this wise Historian, whether it was Prudence in him at that Time, when he was in the Heat of that valarous Action, and hot Pursuit against Papists, that he should be exposing the best Protestant Church in the World, and with a full Career endeavouring to run it down, by rendering it odious and contemptible, as if he had design'd to do the Papists good Service? The Doctor may

make this Evasion of the Question, that what he did write at that Time against the Church of *England*, came not to Light ; and therefore he cannot be constru'd to have done any Service to the Papists. But no doubt *Burnet* designs this History shall see Light some Time, else why did he write it? And as a History, when it comes forth, it will perpetuate what he has written, unless it bear his Pastoral Letter company, which it well deserves. Now, if what he has recorded against the Church of *England*, be ever to be found in his History, has he not done the Papists good Service? Has he not discover'd the Nakedness of his Mother? (if he be not a bastard Son of the true Church.) He ought to have consider'd, that we may yet come to have Conflicts with the Papists or Presbyterians; which if we do, (whether it be we or our Posterity) we shall find Reason to think *Burnet* has been very assisting to them, and done all that lay in his Power to do the Church of *England* a Mischief, if not to ruin it: And if ever it should happen that it should be ruin'd, (which God forbid) many Thanks to you, Doctor, may the Papists or Presbyterians say; you have vigorously contributed your Endeavours to strengthen us in accomplishing our Design upon the Church of *England*.

And therefore, as the civil Government took particular Notice of your Pastoral Letter, and sent it to the Flames by the Hands of the Hang-man; so the Church of *England-Men* are no less concern'd zealously to look after this History of yours, that it may have the same dismal Fate. You elsewhere severely reflect upon, and condemn the Church of *England* Ministers, for being negligent in the Duty of Watch-men: Every Man will think he deserves this Reflection, if they watch not over you as a faithful Shepherd ought to watch over such a wild Beast, that would not only tear in Pieces some of the Sheep, but likewise destroy the whole Flock. And it does not only concern the Clergy-men to look after this History, but the Nobility, Gentry, and others, (if they regard their own Memory and Reputation so much, as that these may not be aspers'd with bad Characters, when they are gone hence;) they will find an Obligation lying on them to hunt this History out of the World, whilst they have an Opportunity to crush this *Cockatrice* in the Egg, and prevent that secret Mischief which is intended by it. This History, if it escape being enquir'd after now, will expose both Nobility and Gentry hereafter, and then they must take what follows. All Noblemen and Gentlemen, whose Places make them liable to the View and Consideration of Historians, or who by their Actions may signalize themselves so as to merit a Remembrance by Posterity, must take

take special Care that they offend not this mighty Scribler of Histories ; nay, that by all Means they endeavour to get into his Favour ; otherwise, tho' their Characters be fair and commendable in the Eyes of the World, yet, if they be not his particular Favourites, and gracious in his Eyes, they may expect to be represented in another Figure, and to have their Memories branded with some Mark of Infamy in his Histories, which will stand recorded against them to all Generations to come. But I humbly think it would do much better to save their Compliment, and prevent his Characters, by looking carefully after him and his History in Time.

In this Passage, he very impudently condemns the Archbishop of *Canterbury*, and the whole Clergy, for doing that which was very assisting to the King at that Juncture, against the factious Party ; and consequently he condemns them for doing that which was their Duty, (according to his laudable Custom ;) and wherein he condemns it as a Thing unsuitable to their Office, to become Heralds to the King, (as he Words it) and represents it as an evil Thing, the like whereof had never been done before. One may think, that either he never yet thought it worth his While to read over the Rubrick in the Church-Service, or else, Presbyterian like, he has no Regard to what is said there ; for in the Rubrick for the Communion-Service, before the Offertory, we have these Words ; *' And nothing shall be proclaim'd or publish'd in the Church, during the Time of Divine Service, but by the Minister ; nor by him any Thing but what is prescrib'd in the Rules of this Book, or enjoin'd by the King, or the Ordinary of the Place.* Here was Rule enough, and Warrant enough for what was done by the Clergy ; and the like has been done since *Burnet* was call'd a Bishop : But we have Reason to suspect, that the great Cause why there is so much of an Out-cry here, and so frequent and loud Clamours elsewhere against the Clergy, was, because they stood by the King as became honest Church-men and good Christians and Subjects. *Burnet* was embark'd with the factious Party, as a Runagade from the Church against the King ; he had shaken off all true Christian and Loyal Principles, and forsaken his own Doctrine contain'd in his Dialogues, his Conferences, and Subjection for Conscience-sake, and then sets up for a brave Country Party-Man.

He writes of himself, that after the Dissolution of the *Oxford* Parliament, he did betake himself to a more strict Course of Life, than he had formerly

formerly accustom'd himself to : He had formerly been too much elevated, and carry'd away by the Applause of Men, and had been given to a Looseness in his Life ; and tho' he does not particularly mention what his Crimes were, yet in general Terms he does acknowledge himself to have been an ill Man, and guilty of such Things as he should for the Time to come remember with sorrow of Heart, as he expressly words it. He writes, That now he gave himself to Fasting and Prayer, and he doubts not but the Fruits of it will remain with him : It has made him more humble, more watchful, more charitable, to the Failings of others, and many such like Words to this Purpose.

R E M A R K S.

He insists on this Subject of penitential Confession, to that length, that one must of Necessity (without the Breach of Charity) conclude, that he has been guilty of some extraordinary Lewdness or Wickedness in his private Conversation : Nay, one may think that what *Betty Cromwell* said of him, was true. I know a Person of the Female Sex, of no mean Note, whom I have heard many times speak much Evil of *Burnet*, and represent him as an unworthy Man, and yet after all, she added, ' That she should be very loath to speak all the Evil she knew of him. I have that Charity for her, that I believe what she said, and likewise that there was no Guilt upon her Part, for she is a most virtuous and good Woman ; but it looks like Guilt on his, like some Attempt of Baseness upon her Chastity, or some such Thing. As for the Strictness which he speaks of after the Dissolution of the *Oxford* Parliament, according to the old Fashion of Hypocrites, he sounds his Trumpet at his Fasting and Praying, and makes no little Noise with it, for now he tells us there was a strict Life, there was Fasting and Praying, and many excellent Fruits of it, which he doubts not will remain with him for ever. I am fully perswaded that this was the Reason of his Strictness ; the KING, with the Boldness and Courage of a Lyon, and the Authority becoming his Character, having dissolv'd that Parliament, where and when the factious Party thought to have brought to Perfection the Intrigues of their Conspiracy and hellish Machinations, and
having

having publish'd his Reasons for raising the aforesaid Parliament; and all honest-hearted People being fully satisfy'd with, and applauding what he had done, and being enrag'd against the factious Party; *Shaftsbury* and *Burnet*, with the rest of the Conspirators, knowing that the King and People had now a strict Eye upon them, were forc'd to disappear, and in a manner abscond for some Time: And so much the rather they behoo'd to do so, because the Generality of People were furiously enrag'd against them, so that they could not appear publickly at this Time, without Danger of being fallen upon by the Mob: And this *Burnet* cast a fair Cloak over, and calls it a more strict Course of Life, when it was nothing but absconding himself for his former Villainies.

And as for the Fruits of his Fasting and Praying, which he musters and ranks up with flourishing Colours;

Credat Judeus Appella——

I'll no more believe his own Testimony for this, than I believe the Sincerity of his Protestations contain'd in the Vindication of his Loyalty and Innocence, which he publish'd and sent over from *Holland*, after he was forfeit and declar'd Traytor and Fugitive in *Scotland*, after King *James* came to the Crown. Pray, Doctor, what is become of that Loyalty, which you would have made us believe that you had then? And, whether were your Protestations for your Loyalty true or false, which you made at that Time? And, what is become of your Innocence? This was not done in a Corner, so as now to deny it: One must have better Testimony for what you say, than your own naked Assertion; for after one has known you well, your own Word will not be believ'd. You write of the Fruits of your Fasting and Praying; pray what is become of them? No Man ever saw these Fruits; they were never to be seen upon your Body: You have surely laid them very close up; we have seen plenty of your bad Fruits, Apples of *Sodom* and *Gomorrhah*: But can we believe that an evil Tree can bring forth good Fruit? You were never a whit more loyal, and where Loyalty is wanting, one cannot be a good Christian; so you have told us in your Sermon upon being subject for Conscience sake, *Rom. 13. 5.* There you expressly signify, that bad Subjects cannot be good Christians, and good Christians will ever be good Subjects. The Doctrine is good, but the Preacher's Example is bad. This Fasting and Praying oft, (if there was such a Thing) was nothing but villainous Hypocrisy,

Hypocrisy, and juggling Pretences, for no sooner was the Heat of this Dissolution of Parliament over, and the Ferment of the People's Rage against the factious Party asswag'd, but *Shaftsbury* and *B——*, with the whole Gang, were nibbling at their old Trade, and laid the Ground-Work of their Plot deeper than ever; for very soon after this, they set on foot a Plot to murder the King and the Duke, which being discover'd, *Shaftsbury* and *Burnet* were forc'd to take to their Heels, and fly for it. *Shaftsbury* dy'd in a foreign Country, and it had been well if *Burnet*, with the Fruits of his Fasting and Praying, (which will ever remain with him) had never thereafter set his Foot on the *British* Shore.

His Fasting and Praying, as we have hinted above, was to smite with the Fist of Wickedness, and look'd more like Conjuring, than any Thing else; for it went immediately before, and usher'd in the Conspiracy to murder the King and the Duke. Now, let us take a right, tho' short View, of this abominable, villainous, and devilish Design, for ever to be detested and abhorr'd by all good Christians. We condemn Papists for maintaining a Principle, that it is lawful to murder and depose Kings that are not of their Religion: What Shame and Confusion of Face must we then take to our selves, who cry out against them for this, and yet practise the same and worse our selves? For, we set up to murder Kings of our own Religion, for which God has sadly plagu'd and punish'd us, tho' we shut our Eyes, and will not see it. There is a great Noise and Clamour against Papists, for a Plot against the King and Government at this Time, for which, many of them lost their Lives: Who began this Plot, God knows, I know not; but by whom, and how that Plot was carry'd on, and ended, was visible to all the World, which was, and will be to the eternal Disgrace of our Religion. And so much the more odious and wicked the Design was, that it was against a King, whose Name will ever be remember'd with Commendation and Honour; under whose Shadow and Government we enjoy'd Peace, Plenty, and Prosperity; every Man living under his own Vine, no complaining in our Streets, we plentifully enjoy'd all the Blessings of Heaven; and yet there was a factious Party, of malicious and unsatiable Mutineers, who despis'd all our Blessings, and conspir'd to confound our Happiness, and bring a dark Cloud of Misery and Confusion upon the whole Land, by designing to cut off the King and his lawful Successor. Now, *B——* being one of this Party, by whom this Wickedness was design'd, how guilty soever others were, yet the

Sin was more heinous in him, in regard of his Character, which he has eternally disgrac'd by being of such a Party.

How unbecoming was this of a Messenger and Servant of his Heavenly Master, who hath told us, that he came not to destroy Men's Lives, but to save them? How shall a Man of his Office any more lift up such polluted Hands to Heaven, to interceed for the People, or to bless them? Or, how shall he go to a Pulpit, and deliver a Message, in the Name of the *Holy Jesus* to the People, when guilty of such a horrid Crime, such a wicked and godless Resolution, and hellish Design as this was? By such Doings, Atheism is fortify'd with a witness, the Name of God blasphem'd among the Heathens, who may say, as once the *Indians* did of the *Spaniards*, *What God is this, that hath such Blood-Hounds and Tygres to his Servants?* Hereby the Gospel is evil spoken of, Christianity reproach'd, and the Professors of it asham'd to see Christians (at least such as usurp the Name) guilty of such Villainies; but most of all to see men of such a Character involv'd in the same Crime with others. When *Carstares*, a *Scottish* Presbyterian-Minister, who was one of the Party with *Burnet*, that had resolv'd to murder the King and the Duke, and who, by his own Confession, was privy to the Design, being to Pray before the Parliament of *Scotland*, they (to their eternal Honour, and Commendation, may it be recorded of them) would not permit such a vile Wretch to lift up his polluted Hands to Heaven, and pray before them, because of this very Guilt of his: May that Parliament ever prosper to maintain Truth, and execute Justice, and defend the Honour and Interest of their Kingdom, against all that do oppose them. As this Parliament of *Scotland* serv'd *Carstares*, the People of *Salisbury*, and all others whatsoever, ought to serve *Burnet* after the same Manner, and for that same Reason.

Of the Prince of *Orange*, he writes, — That *Min Heer Fagel*, (to the best of my Remembrance) who was sent over to the States of *Holland* to the King, at that Time when the *Bill of Exclusion* was in Agitation, had particular Instructions from the Prince of *Orange*, to deal with the leading Members of the House of Commons, to promote the passing of that Bill.

R E M A R K S.

Here was an early Plot, and as *Burnet* knew of this Secret, so no doubt, but he had an early Hand in it. Here we may easily perceive how well vers'd *Burnet* was in all the Intrigues of the Party, tho' never so secret, for he who knew this Secret (and a great Secret it behov'd to be at that Time) could not be ignorant of their other Combinations; he, who was daily in Company with them, who knew their Councils, and was assisting in them, (as evidently appears by his History) and was well acquainted with the most leading Men, could not but see thro' all their Designs, and know their Resolutions. These Things I mention, to obviate a Pretence that *Burnet* may make, to wit, that he was ignorant of the Design to murder the King; it were to no Purpose for him to deny it; for I know not who will believe him, if he should: He was very well acquainted with all those who suffer'd for it, and against whom it was prov'd at their Tryals, that they knew of it; and therefore he, who knew of their other Secrets, no question, but he knew of that likewise. *Carstairs* knew of it, as is demonstrated by his own Confession, and I think that none will doubt, that *Burnet* was as well acquainted with all the Motions and most whispering Secrets of the whole Party, as he was; nay, I dare say, he was much more acquainted; for he was more conversant with the Ring-leaders of the Conspiracy. And now, as *Burnet* was one of the Party, and knew of this wicked Design, so, he was likewise Partaker of their Sin, being a Man that was very officiously busy among them.

He reflects severely upon the Duke of *Lauderdale*, and scribbles much of his Insolencies, and the Brutalities of *Hatton*; so he pleas'd to express the Actions of that Lord, who was Brother-German to Duke *Lauderdale*.

R E M A R K S.

Let one go to *Burnet's* Book of Conferences, and let him read over his Epistle Dedicatory to the Duke of *Lauderdale*, and let him compare what he writes in that Place, with what he writes here, in this new undiscover'd *Mystery of Iftiquity* of his; and he will find in the first, Duke *Lauderdale* rais'd above the Rank of Mankind, and is ador'd like a God; but in the other, like a changing Weather-cock, he turns Tail upon him, and, at his pleasure, makes him Nothing; by which changing and turn-coat Behaviour, he
 verify'd

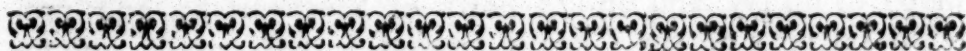
verify'd what his Mother us'd to say of him, that he would
 be a *Bee-headed Fool* all his *Life-time*. This she often said of
 him to her Presbyterian Acquaintance, when he first began to
 preach, upon the Account that one Day he would be preach-
 ing up the Presbyterian Interest, and the next Day he would
 preach the contrary, and threw down that which he had formerly
 built. And thus he deals with Duke *Lauderdale*. He ought to have
 shewn more Gratitude to the Duke of *Lauderdale*, and all
 his Relations; for he had been a very kind Friend and Bene-
 factor to him; he entertain'd him as his Friend and intimate
 Acquaintance, and, as his Friend, made him acquainted with
 his Secrets: And moreover, D. *Lauderdale* was the first that
 ever made *Burnet* be taken Notice of and regarded; and there-
 fore he ought to have remember'd, *Si ingratum dixeris omnia*
dixeris; but Duke *Lauderdale* was none of the Country-Party;
 and therefore, when we find *Burnet* reviling the King, and
 barking against the Arch-bishop of *Canterbury*, we need not
 think it strange, if he treats D. *Lauderdale* coarsly; for his
 being opposite to the Country-Party was Crime enough.
 But to reflect a little further upon *Burnet's* Behaviour to
 Duke *Lauderdale*; it seems *Burnet* did not rise with such Haste
 to Preferment as he desir'd or expected, or as he might think,
 Duke *Lauderdale* could easily have been instrumental to make
 him, therefore he was resolv'd to raise himself, tho' it were
 upon Duke *Lauderdale's* Ruin, and recommend himself to o-
 thers, who would be more careful of his Preferment, if he could
 effect that; the which to bring to pass, he set himself to work
 with all furious Zeal imaginable, to betray the Councils of his
 Friend, (D. *Lauderdale's* I mean) with whose secret Thoughts
 he had been entrusted: A Crime, for which the Person,
 whosoever he be that is guilty of it, is commonly hated by
 all Mankind; he, to wit, that betrays the secret Councils of an
 intimate and kind Friend; even they, who love the Treason,
 yet hate the Traytor. And it was not enough to him that he
 reveal'd and openly proclaim'd to the World, those Secrets
 which D. *Lauderdale* had imparted to him; but, like an offi-
 cious Agent, he runs to Parliament-Men, urging them to deal
 with the Parliament, that he might be call'd before them to
 give an Account of those Secrets that D. *Lauderdale* had com-
 municated to him. It seems *Burnet* waited to hear *Oates's* Com-
 pany, and was desirous of an Occasion to be an Evidence, as
 the Fashion then was, and therefore puts in hard that way
 for a Place with Parliament-Men. There were three or four
 Gentlemen, who were then Parliament-Men, and of his par-
 ticular Acquaintance, with whom he was intimate and fami-

liar at that Time, whose Names, if it were proper to set down, without giving Offence, I could easily do: These Gentlemen *Burnet* importunes very hard, and urges them from Day to Day with all Impatience, that he might be heard before the Parliament against D. *Lauderdale*; in the End he had his Intent, and I am fully satisfy'd, that none will think he made any Reserve; he discover'd all he knew, even the very Discourse at D. *Lauderdale's* Table. Thus he betray'd the Councils of his intimate Friend, and lift up his Heel against him with whom he sat at Table.

But now behold his wonderful Sense of Divinity, void of all Honesty! after he had fled over to *Holland*, the Sanctuary of all Runnagades and Malefactors, in his Vindication which he publish'd there, he makes his Apology for the betraying of D. *Lauderdale's* Councils, and declares unto the World, that what he had done in that Affair, was inevitable; for he was forc'd to it, the Parliament having commanded and compell'd him thereunto. This Vindication made the Gentlemen above-mention'd averse to the ever entertaining of the least good Thought of him after that Time; for they knew very well that it was a base Lye, that there was not any Force put upon him by the Parliament, he having desir'd again and again, that he might be heard before the Parliament, concerning what he had to say against D. *Lauderdale*, and with Importunity dealt with them in private to that Effect. Now, how shall we believe this Man's Histories, when it is contrary to this Man's Genius to deal candidly and honestly, and to make just and impartial Representations of Things. A scribbling and talkative Talent in an Historian, tho' endu'd with Knowledge or Memory, signifies worse than nothing when he cannot speak Truth. His being so invective against *Hatton*, one may suspect was, because *Hatton* was a true Friend to the Episcopal Clergy in *Scotland*, and an Enemy to the Presbyterians. And the Country Party-Men (or rather Conspirators) being embark'd with the Presbyterians, therefore *Hatton's* Honesty was as bad as Heresy to *Burnet*; he had no other Reason for such reviling Language against *Hatton*; if it were not, he that gives it to such a Person, shews us what for a beastly Man he must be himself.

So much for Collection of a few Passages, and Remarks upon them; *Ex ungue Leonem*; we may judge by the same Sample what the whole will amount to. The History all over is such a piece of Villainy, as no Age can paralel, being stuff'd with Lies and unjust Characters of Men, giving bad ones generally, of every one it makes mention of. It is Partial and
most

most unfaithful in the Representation of Transactions ; in all Narratives inveſtive, ſideing with the factious Party againſt the King, and upon all Occaſions running down the Church, and reviling the Miniſters of it. So that to conclude, as there never was a more unfaithful Hiſtory written, ſo it ſeems the Author hath deliberately ſet himſelf to do Evil and Miſchief. There is ſcarce a Page in his whole Hiſtory, which does not lively reſemble the lying Spirit of the old Serpent, who was a Lyar from the Beginning, and hath not ſomething of his crooked Ways and Windings ſtamp'd upon him. He ſeems to ſtudy an imitation of *Herodotus*, to aggrandize and perpetuate his Fame by perpetrating Villainy. The Evil and Miſchief that all the High-way-men and Robbers in *England* have committed at any Time, cannot compare with the evil Conſequences of this Hiſtory, which is deſign'd to poiſon Poſterity, and debauch Mankind with corrupt Principles, to ſubvert Laws, and unhinge the very Centre of Government. He is a Viper in the Bowels of the Church, an Enemy in the Boſom of the Nation, and will continue ſo to be, until we be deliver'd from our preſent Calamities : Which Deliverance God Almighty haſten, and let every good Chriſtian and ſincere Lover of his Country, and Regarder of Poſterity ſay, *Amen*.



A P P E N D I X.

THere was a Report at *Edinburgh* in *Scotland*, in the Month of *March*, Anno 1699, that Biſhop *Burnet* had ſent down ſome Money from *England*, to be diſtributed in Charity in *Scotland*. Some did call it one hundred Pounds, ſome two hundred Pounds, *Engliſh* Money ; upon which, two of the Episcopall Clergy, who were collecting ſome Money for the Relief of the diſtreſs'd and perſecuted Episcopall Clergy in that Kingdom, hearing thereof, went to Dr. *Burnet* the Phyſician, who is Brother-German to Biſhop *Burnet*, in whoſe Cuſtody the Money was, and who had the diſpoſing of it. They deſir'd to know of him, whether there was any ſuch Money as aforeſaid, or not ; and, if there was, whether they might expect that any Share of it would be given into a Fund which they were collecting for the Relief of the aforeſaid Clergy.

Clergy? To which they had this Answer return'd. ' That
 ' there was Money indeed sent from his Brother the Bishop, to
 ' be given in Charity, but it was needless for them to expect
 ' one Farthing of it; for he had Orders to dispose of it other-
 ' wise. And it was understood that this Money was sent for
 the Relief of Presbyterian Poor. O brave Bishop! who is ve-
 ry charitable and assisting to Schismatics; but for the true
 Church-men, tho' persecuted, and under Distress and Want,
 let them perish and starve for him, he has no Charity for them.
 Have not all the Bishops of *England* reason to be ashamed of
 such a Bishop, and of such Doings? Nay, every honest
 Clergy-man of the Church of *England* will say, that there is
 as good Reason to take him to Task upon this very Head, as
 there was Reason for him, who was a Stranger, to insult and
 domineer over the Bishop of *St. David's*, in a Matter of less
 Consequence. To neglect and slight the Sufferings and ex-
 tremum Hardships of his Brethren, in a neighbouring Church,
 (not regarding the Afflictions of *Joseph*) whilst he was wal-
 lowing in Plenty and Security, was bad enough, and Sin e-
 nough, such no doubt, as will be remember'd against him.
 ' I was an hungred, and ye gave me no Meat, I was thirsty
 ' and ye gave me no Drink, naked and ye clothed me not:
 This will be inevitably remember'd. But for *Burnet* (a Bi-
 shop) to supply and assist a Party of Schismatics, and pro-
 fess'd Enemies of the Church, makes it still worse, aggra-
 vates his Sin, and doth furnish all honest Men with a Demon-
 stration of the Vileness of the Man, which no juggling Pre-
 tences or Protestations whatsoever (tho' they were as good as
 those he sent from *Holland*, to vindicate his Loyalty and In-
 nocence) will ever remove. One may think, that his great
 Kindness to Presbyterians may be upon this Head, to wit, that
 they may speak Good of him, when he shall be remov'd from
 this World; for none can think that true Church-men will do
 this for him. Whether his Policy in this hold or not, I
 know not; but this I know, that no Man living can have just
 Ground to speak well of him.

The small Hints that we have given of his Villainy and
 Vileness, are enough to render him abominable, and make
 his Memory odious to all Persons, who set any Value upon
 Truth and Justice, and are Lovers of Virtue and Goodness, and
 can distinguish between Honesty and Dishonesty, between
 Good and Evil: But if the whole Mass of the Enormities of
 his vicious Life, were represented in their proper Colours, we
 should find Reason sufficient to think, that he has out-done
Hugh Peters, as much as ever any Apprentice out-did his Ma-
 ster.

ster. And therefore we cannot shun to look upon it as an ill Presage to that Nation, where such, vile a Wretch, as he is so far prefer'd, as to be entrusted with the weighty Charge of the Blood-Royal, being made Preceptor to the Duke of *Glocester*. I know some will be ready to condemn such Reflections as unchristian: We do not reckon it unchristian to speak evil of, and reflect upon a Highway-man, a Robber, a Murderer, a Thief and the like; and we have too much Ground to think him as bad as any of these, if not guilty of their Sins. His Life has been very bad and unchristian; and when he takes so much Liberty and Freedom to abuse and reproach good Men, and almost every Man that he has Occasion to speak or write of, he ought not to pass without a Return suitable to his Demerit. If he be so audaciously wicked as to speak evil of good Men, and endeavour to reproach their Memory, and render it odious and despicable for ever; why may not any Man speak Truth of him? I wish there never might be Occasion to say more of him, than what is said in these few *Remarks*: But Time and Posterity, I am afraid, will find Cause to remember him with Indignation and Abhorrence; and will some Time, when they are better inform'd, have ground to know, that there is no Reason for making any Apology for what is here said against him. Let his History, to which I appeal, make my Apology: Let that be seen, and then no Man will have just Ground to accuse me, tho' I had said much more against him, than I have done, Let his History speak for it self; and let it justify or condemn me. His Apologies for himself, or Accusations against me, will be invalid without producing his History; which I humbly conceive the Church of *England-Men*, and others, ought to make him to do.

Mr.

Mr. LESLY'S Character in his CASSANDRA.

After Mr. *Lesly* has handled this Secret History, he concludes thus, with the Character of an *Enthusiast*.

But the Spirit of Enthusiasm puts out the Eye of Reason, and destroys the Sobriety of Religion; leaves a Man no Principle or Rule, but that of Imagination and Impulses; can make believe that he is in the Exaltation of Charity, while he is in the very Gall of Bitterness, and delighting himself in the Sin of *Han*. He is not afraid to speak Evil of Dignities, to revile and bespatter both Church and State, to expose the Nakedness of his Father and Mother; and can persuade himself, that all this is out of an high Sense and Zeal to the Glory of God. This can sanctify Schism and Rebellion in his Eyes! And, in short, he can do no Evil, because he thinks every Thing that he do's to be Good; For he has an Impulse for it! He imitates Nothing of the Apostles, but their Miracles! Turns Religion into Romance, and will do nothing ordinary. He keeps himself in a Sphere above other Mortals; whom he looks down upon with Disdain, which he calls Pity! His own Infirmities, if he sees any in himself, he calls Human Frailties; but all others offend of malicious Wickedness! He is of all Men, the most impatient of Contradiction, or any Reflection upon his Reputation; and yet he seeketh not Honour of Men! And thinks himself an holy and humble Man of Heart! He is all made up of Contradictions! Proud in his Humility! Meek in his Rage! Charitable in Railing! Zealous in Lying! Patient in his Revenge! For Unity in Schism! And loyal in his Rebellion! He knows nothing Truly! And himself least of all! An Hypocrite to himself! He is every Thing but what he is! He is Proof against Reason! There is no Method with him, but Exorcism! And now I think it is Time to have done with him.

F I N I S.

